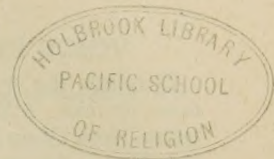


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The AMERICAN FRIEND

[JANUARY 18, 1951]

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ANSWERING TO THE DARKNESS

AN EDITORIAL

VOICE FROM KOREA

Through the international headquarters of the Y.M.C.A., the following letter from Chun-bae Kim, Secretary of the Korea National Committee of the Y.M.C.A., has been made public, through Ecumenical Press Service. The date on which it was written is not known.

"The hot war between two worlds has changed our land of the fresh morning into ruins. Our Korea is laid on the operation table and is the test case of world peace. For the first time in our history, Koreans are killing Koreans, even of the same family, for ideological reasons.

"All Koreans are war-sufferers. Thousands are war prisoners in their homeland. All but three cities are destroyed. Orphans, widows, and homeless folks increase daily. To love one's enemies often means loving members of one's own family.

"God calls us to face these difficulties. Negative attitudes of despair based on worldly wisdom and the limitations of human power must be overcome by trust in God and His miracles. We must relieve the suffering; heal the wounded; visit the sick; care for the orphans and widows; serve the war prisoners, whom Providence has destined to live in their own homeland, Korea. As Christians, we must strive for peace, reconciliation and a united Korea."

QUAKER MEDICS ORGANIZE FOR SERVICE

Formation of the "Friends' Medical Society" to express the medical implications of traditional Quaker principles has been announced by Dr. Martin G. Vorhous, chairman of the group's organization committee. The Society will have three goals:

1. To institute a program of study and planning in order to determine what contributions Quaker doctors might offer at home and abroad to medical problems.

2. To provide the American Friends Service Committee with a readily available source of medical information, to develop an advisory service for review

of the medical aspects of American Friends Service Committee activities and to compile a register of accessible medical man power for the American Friends Service Committee's program, the World Health Organization, the Red Cross and similar groups.

3. To enable physicians and medical students who wish to be of service in some other manner than by joining the armed forces to come together for consideration and discussion of their special problems.

Although initiated by a group of Quaker physicians, the society is open to non-Quakers as well. Doctors and medical students of both sexes are eligible for membership.

Members of the society's advisory committee are Dr. Joseph Stokes, Jr., Children's Hospital, Philadelphia; Dr. Charles Perera, Columbia Presbyterian Medical Center, New York; and Dr. J. Huston Westover, Mary Imogene Bassett Memorial Hospital, Cooperstown, New York.

THE WORLD DAY OF PRAYER

Friday, February 9, 1951

Women of ninety-two nations will join together on February 9 to pray for lasting peace and a strengthening of the bonds of Christian unity in observance of the 64th annual World Day of Prayer. The theme of this year's prayer, chosen by church women in Germany, is taken from I John 4:18, "Perfect love casts out fear." Sponsoring the observance is the United Council of Church Women.

The prayer, which will be first spoken by Christian women in the Fiji Islands will be echoed by Christian women around the world in hundreds of languages and dialects until the final "Amen" is spoken by Eskimos in the Arctic wastelands and by Micronesians on their tropical islands in the Southwest Pacific. More than 17,000 American communities are expected to take part in the observance. The day will be marked by the closing of many business establishments and hourly ringing of church bells.

GAINS AND LOSSES IN CIVIL LIBERTIES

A survey of civil liberties conducted by the American Civil Liberties Union in numerous cities indicates that civil liberties in the fields of academic freedom and free expression of unpopular views are greatly threatened, but that civil liberties in eight other crucial areas are in a healthy state.

The most notable advance has taken place in race relations, particularly in increased job opportunities for Negroes. The survey also reports that censorship of newspapers, magazines, books, radio and other means of communication is for the most part slight. Violations of the right of free assembly were rare. The sixteen newspapers assisting the Civil Liberties Union in the survey agreed that the constitutional guarantee of fair trial is generally well observed.

All the newspapers agreed that hostility toward Communists and left-wingers in general has been stiffened by recent Korean War developments and the passage of the McCarran Act. Public Opinion polls showed a majority of citizens favored the McCarran Act.

Loyalty oaths for publicly-paid teachers are widespread also, the survey showed. Banning of books from school libraries was reported only by one newspaper, but the Christian Science Monitor charged that children in the Boston area are frequently "deprived of an opportunity to discuss, or hear discussed all sides of controversial questions."

Let us keep central our need for deepening our Christian fellowship in the Holy Spirit—the Holy Spirit not as an immanent Spirit of man given to all in creation, but, as God's gift to us of Himself through Christ for our redemption; so that we meet as the twice born—not as the good, but as the forgiven concerned not only with the burden of the world's suffering but also with the burden of the world's sin, and anxious to share our beliefs with others by word as well as deed.

J. Philip Wragge in
The Wayfarer, London

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Editorials . . .

Answering to the Darkness—II

THE area of action in preventing a world war is very limited, so far as the influence of one ordinary citizen is concerned. He can add his prayers, voice and pen to those who are like-minded on questions of public moment, but at best, "action" is but a small fraction of the contribution that one can make in a problem of world proportions. Anyone might well hesitate to say this, lest it cut the nerve of action. There are always opportunities to have some influence for peace and we should use every opportunity, yet it still remains true that *being* is "three parts" of *doing*.

(1) *Know the problem.* As stated in the previous issue, the first requisite is to know the problem. Knowing is a large part of solving. Our knowledge should include not only the course of events in recent years, but some understanding of the broad nature of a conflict situation, rooted in psychological, cultural and spiritual factors. If two men or groups of men poised in conflict could see the whole truth about their disturbance, it would generally disappear. This kind of light must be kindled in our darkness.

(2) *Avoid "Party" Answers.* Probably the greatest deterrent to thinking is the tendency to outline an answer, give it a label that ends in "ism" and assume that from that point there is only the need to convince everybody. For instance, back of war lie many causes—economic, racial, etc. The answer to these basic causes lies not in one system—clearly defined. The answer starts rather with the need for free men who also accept responsibility for their neighbors. We dare not offer men unalloyed freedom lest it become license and in turn destroy freedom.

Surely, for the Christian, the basic assumption is that there is God, that God is love and that the expression of his spirit must flow through the hearts of men toward one another. That is the end of all our seeking, all of our trial and error, rather than the creation of a final pattern of social order. Whatever produces the man—God's type of man—is right. Certainly the individual seeker and worker may feel that any one of the current "isms" may offer more hope and realism than another, but society must be seen and basically not as a political or economic system or machine, but as a human organism in the process of growth, and the end or purpose of that growth should be held clear.

(3) *Try to keep conflict on the level of thought and discussion.* There is no substitute for patience when working with the human equation. Let us, in the present East-West problem, if indeed we can, keep going a running conversation. It may tire us as words, words, words, but it also may offer small rays of light, new advances, better understanding of the culture and thinking of the nations involved and may purchase valuable time while other attempts at peace-making are pursued. We may not find *the answer*,

but we may find *answers* in the engagement of minds with minds.

(4) *Maintain a creative experimental mood.* Whether we are agreeable to all that has been suggested in the Quaker proposals on American-Soviet relations, there is general agreement that it represented, not only in its final statement, but also in its method, a way to penetrate a problem and a sincere effort to understand and to effect penetrations of goodwill. There should be more such undertakings.

The recent efforts made by a committee of Friends from America, England and Europe at the United Nations is yet another attempt to create understanding and to uncover latent goodwill among those who are working on the present impasse. It is an attempt to find another way, around and through, or should we say *beneath*, the barriers. It is a way and an attitude that refuses to "write off" any nation or people as impervious to goodwill.

The small commission of Quakers that recently visited Yugoslavia and whose report appears elsewhere in these pages is yet another personal and spiritual approach in keeping with the experimental and expectant mood. We must use every such opportunity.

(5) *Hold to the way of demonstration.* During the sessions of the Five Years Meeting last October, Clarence E. Pickett suggested that Friends might conduct a "Little Point Four"—our version, on a small scale of a program of help to undeveloped areas like that suggested by the President, on a large scale. That is a sound principle, at once both spiritual and scientific in its concept. It is the way of the laboratory—testing on a small scale—and at the same time a way whereby very personal concern may be practiced and spirit may be conveyed. The world is in need of more than food and certainly more than machines. The spiritual basis of a better world must be found as a subsoil under our civilization.

(6) *Let us be prophetic.* The most certain way to destroy the Christian Church is to make it a mild reflection of the world in which it exists. If it is not prophetic—if it is not demanding more than nations and society can now deliver, it will not speak to the deep eternal hungers in the human heart. It will not make a "today" out of our "tomorrows." It is the same as to say that it will not represent the creative God. When that happens, the Church will die. Never mind whether from somewhere within the ranks of the political "untouchables" someone has said the same thing. The important question is not who said it, but whether it is true. It is for the Church of Christ not only to see and yield to change, but to lead in making that change healthful and spiritual for man as man, under God.

(7) *Keep the world view.* There is probably no basic difference between enlightened self interest, and service to our world neighbors. Start at either point—self interest or neighborly ideals, and you come to the

same end. We therefore can neither ignore our near neighbors nor our distant ones. Increasingly we have seen that independent, unilateral action by one nation, in whatever direction, is not adequate. As a nation we must look toward a better world order and one that assumes the indivisibility of the world neighborhood. It is true that because we can have influence on our own nation more than on others we should urge our government toward leadership in the making of world peace, but we know that time is moving the power center of civilization to some such group as the United Nations.

We cannot practice interchange in the economic and commercial phase of our life when our profits and living standards are at stake and then choose isolation from the problems that arise. Cooperation is also indivisible.

If our world life is becoming one in the economic and cultural areas, we need to bring our political relations into keeping with the facts. This means, surely, a limited world government. When? Whenever we are able to recognize our oneness and implement it with good order. Our lawlessness in the form of international anarchy is giving way—a new earth, though through travail and pain, is coming to birth.

Granted that we see and pursue these principles, then the multitude of smaller or larger opportunities will also be seen against a background of principles. We may not always agree on whether a given bill in Congress, for instance, will foster the ends in which we believe, or on what immediate steps will dissolve the present conflict, but we shall seek earnestly to know and to act as responsible citizens of a nation and of a new world-to-be.

E. T. E.

Quakers Visit Tito's Land

Report on the Yugoslav Commission

THE Balkan Mission recently sent to Yugoslavia and Greece by the American Friends Service Committee has now returned and reported to the Committee. The group consisted of Colin W. Bell of Geneva, William B. Edgerton of Pennsylvania State College, and Harold and Sylvia Evans of Philadelphia. They spent five weeks in Yugoslavia and two in Greece studying political, economic, social and religious conditions.

The Mission visited five of the six republics forming the Federated Peoples Republics of Yugoslavia. Owing largely to William Edgerton's knowledge of Serbo-Croatian and to the fact that he had come to know many Dalmatian refugees in Egypt during the war, the group was able to make personal contact and warm friendships with Yugoslavs which they feel are among the most valuable fruits of the trip. Everywhere they received cordial welcomes and hospitality, and at times were almost overwhelmed by the generosity of their hosts, in many cases peasants and others of small means.

The Yugoslavs showed great interest in the international exchange of literature, students and teachers, and especially in the possibility of international work camps and seminars both within and outside of Yugoslavia.

QUAKERISM UNKNOWN IN YUGOSLOVIA

Few Yugoslavs have ever heard of the Religious Society of Friends. The Quaker visitors came across one or two people who remembered the work of the Friends Ambulance Unit in Yugoslavia after the war, and also had the pleasure of meeting Peter Hoyle, a young London Friend who is working in Belgrade for a year. But for the most

part, the word "Quaker" conveyed nothing to those with whom they came into contact. This gave to the Mission members a peculiar opportunity and responsibility for interpretation, especially among those few Yugoslavs with whom they came in touch closely and frequently. The reaction of some of these, including ardent supporters of the Communist regime, to the simple message of Quakerism was at once a thrill and challenge to the members of the Mission.

REACTION TO RELIGION

These Yugoslavs said, in effect: We have come to think of organized religion as something which upheld the status quo, acted as a barrier to social progress, dulled intellectual curiosity, and did not concern itself with man's daily life and problems. It is a revolutionary idea for us to think of religion as a dynamic force which, through the inner workings of the spirit, compels man to seek truth, to strive for social justice and to work practically to achieve it. The Mission members emphasized how far our practice falls short of the high ideal, but they hope that a few Yugoslav Communists have a clearer glimpse of Christianity as a compelling social gospel.

In a much more superficial way, great numbers of the Yugoslavs have learned something of the Religious Society of Friends. One of the most popular features of *Politika*, an important Serbian daily newspaper with a large circulation, is a column in which the editor poses a question one day and answers it the next. On the morning on which this paper carried a front page

picture of the Quaker Mission talking with Marshall Tito, the question of the day was—"Who are the Quakers?" The following issue gave a short but reasonably comprehensive and accurate account of the Society of Friends, though it omitted reference to the pacifist principles of Quakerism. Much of the information about the Society which was thus broadcast was apparently taken from a Russian encyclopedia, but the rest had been obtained from other sources.

TITO ON QUAKERISM

One famous Yugoslav, however, knew more of Quakerism than most. Marshall Tito told the Mission that during his long years in prison he had studied many religious works, including one book on the Society of Friends. He added with a chuckle, "There is one point on which I think the Quakers go a little too far—this business of turning the other cheek!" As he spoke he patted his cheek!

Here is one of the steps which led up to the invitation from the Yugoslav government that Quakers should send a group to visit the country. A year ago the wife of a Yugoslav diplomat in the United States read a copy of "The United States and the Soviet Union," familiarly known to Friends as the Russian-American Report. Impressed by some of its arguments, but even more by its tone, she translated it and circulated it among prominent Yugoslavs. Their impression of Friends as revealed in the Report was a factor in the decision to invite the Quaker group to visit Yugoslavia. The framers of the Report could hardly have foreseen this particular fruit of their labors.

Friends in World Fellowship

By Alexander C. Purdy

THE fellowship of Friends with one another, around the world, ought not to be an exclusive, divisive fellowship, setting us off from other folk. From time to time, we have shown, one fears, something of complacency and satisfaction in our goodly heritage. The spirit of Parson Thwackum's words: "When I mention religion I mean the Christian religion; and not only the Christian religion but the Protestant religion; and not only the Protestant religion, but the Church of England," has not been wholly unknown among Friends. Yet this narrow sectarian outlook did not characterize Quakerism at its birth.

George Fox and the first publishers of Truth believed they were reviving primitive Christianity. They called all men everywhere to hear and obey their inward Teacher, the living Christ, confident that what was so real and precious in their own experience could not fail to awaken a response in all men. It was the Light and obedience to the Light that brought men into unity. One misses often in their writings a recognition of the value of human friendliness as such, what St. Augustine calls the pretty complaisances which supply the heat that welds souls together." The unity and fellowship the early Friends had in mind was deeply rooted in the divine Life and Truth. It did not depend on any artificial genialities, the sort—as it has been called—of putting one's back where it can easily be tapped. They understood what Augustine meant when he wrote: "Blessed is the man that loves thee, and his friend is thee, and his enemy for thee" (Confessions, Book IV, Ch. IX).

THE WORLD CONFERENCE

The fellowship of Friends around the world is being brought into focus for us by the World Conference of Friends planned for Oxford in the summer of 1952. This is to be the third such gathering, London in 1920, Swarthmore and Haverford in 1937, and now Oxford in 1952. For a small body such as ours the proposed Conference is a most serious and important venture of faith. It will involve the expenditure of very considerable sums of money in a time of great human need. It will exact sacrifices of time and labor by many, enrolling responsibilities which must be widely assumed if the gathering is to achieve its ends and if it is to be used by the Spirit of God for ends that we can only partly foresee. It is of the utmost importance that Friends around the world shall pray that this gathering

Alexander C. Purdy, Hosmer Professor of New Testament at the Hartford Seminary Foundation, discusses in this article, as he did at the Five Years Meeting, the role of Friends in world relationships. The effect of world fellowship upon the Society as well as the impact of Friends upon the world is evaluated here.

may be in the Divine Ordering and that it may be used of God for the furthering of the Kingdom.

There are three major areas we must consider in thinking of the world fellowship of Friends: the larger Christian world fellowship; our own Society in its varied groupings; and the secular society enveloping both. First, what of our relationship to other Christian bodies and to the ecumenical movement which is drawing them together? Membership in the Society of Friends is membership in the Christian Church for the great majority of Friends. More than ten years ago Rufus Jones wrote (*The Friend*, 8th month 10th, 1939): "I am impressed with the feeling that most of the Christian leaders and Christian bodies in the world want us Friends to maintain our unique position, our freedom from ecclesiastical forms and our way of life and worship. These unique traits have been won at very great cost of life and suffering. Thousands of our forerunners have suffered for this freedom. We are numerically a feeble people, almost negligible in the rank of statistics. If we count at all it is because we are bearers of a spiritual heritage which is not only priceless to us but precious in the sight of many who belong to other communions." Will not our contribution to the larger Christian fellowship continue to be along the line Rufus Jones marked out? We shall then search our own hearts asking if our testimonies, which may sometimes seem to be road blocks on the way to Christian unity, are truly vital and not just traditional. We can only hope and pray that we may justify our existence as a separate body in the larger Church of Christ by the sincerity and vitality of our witness to Truth.

NEW LIFE FOR MEETINGS

What may the world fellowship of Friends and the approaching world Conference mean for our own Society? What may it mean not just for the nine hundred delegates who attend but for their husbands and wives and friends and neighbors who are touched by the

expanding ripples that move out from that gathering? Will it mean anything for the many meetings not represented by any member? Could it mean that meetings which are, like Ezekiel's valley, "Full of bones" and these bones "very dry," would know the miracle of resurrection so that sinews and flesh and the breath of life come upon them? Will our young people gain hope and find opportunity for service through our Society because we meet in world fellowship and the throb and power of fresh life flows throughout the whole body? Will we be made humble and tender and receptive so that words of reconciliation and deeds of reconstruction may issue from a new and deeper dedication to the will of God in Christ? All this and more than we can ask or think might be ours if we have faith as a grain of mustard seed. It might even be that we could find a way of unity in our own Society, a way which lies beneath our varied ideologies binding us closer together in the tender bonds of love.

OUR SAVING WORD

More important than our relationships with the Christian Church in the world or even our health and vitality as a Society of Friends is the possibility that we might have a saving word or deed to speak to the desperate need of humanity. Friends in some parts of the world, particularly on the continent of Europe, are deeply concerned that we shall enter into travail for the birth of a new understanding between East and West. Others are quite as deeply concerned about the tensions that exist in racial and religious, in economic and political areas. What can we possibly do, a little folk like us, in the face of these vast and complex problems? But Friends have not been intimidated from doing the immediate and, it may be, small task that is laid upon us by the measure of the vast amount that needs doing. We shall consider together these tremendous issues relating to the life of man neither with timidity nor with arrogance but with confidence that the Spirit of God is seeking men and women through whom to speak and act in the reconciling love of Christ.

And then, have we not a unique responsibility and opportunity as Friends to minister to the great throng of men and women who are spiritually homeless in our modern world? Hosts of them have behind them the tradition of the Christian church and the Christian

(Continued on page 22)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Dagger and the Cross, by Culbert G. Rutenber; Fellowship Publications; 134 pages; \$1.

Culbert Rutenber, in one of the most satisfactory books this reviewer has seen in a long time, examines Christian pacifism in today's world. Thoroughly Christian and conservative in theology, the author examines from this distinctly Christian point of view the whole position of pacifism, with strong emphasis upon Biblically based principles for his statements. After examining the major problems faced, he calls upon the witness of the New Testament, following this with a chapter dealing with the Old Testament. This then leads into a discussion of love, justice, and the State. Having searched through these difficult areas, the author asks the question, "What are we coming to—a warless world?" and concludes that we are not. This, however, does not, from the author's point of view, relieve Christians of the demand to be pacifist in all their relationships. The book closes with a stirring statement of faith for the future and for the action of man. I should like to see every professing Christian read this book prayerfully and thoughtfully.

Wm. Merton Scott

The weakest point in a man is often the misuse or over-use of his strongest point.

Thomas K. Ellerton

In The Path of Mahatma Gandhi, by George Catlin; Henry Regnery Company; 332 pages; \$3.50.

This book is the record of a spiritual journey by the author. Beginning with the rise of the Nazis to power in Germany in 1933, he briefly notes their history and returns again to the trials at Nuremberg to close the record. From there he travels to India to follow the path of Mahatma Gandhi, searching to find if his teaching is a new gospel for our day and our world that can help us in our critical need. The author covers much of India in his travels. He makes few contacts with the great masses of poor in that country; rather his contacts are with the ruling groups and the great political and religious figures of India. Thus, it is not description, but the search for a philosophy that occupies his attention.

To read the book and find it interesting requires some knowledge of eastern philosophy, and of the Hindu words that are not translated, such as *kharmā*, *nirvana*, and names of the various holy books of India. The final conclusions of the author are stated very well. Drawing upon what he has learned in his wide travels in reporting over the world, he concludes that a pacifist approach to life and to the problems of the world is valid, and that world government and the operations of a police force are not inconsistent with this pacifism. This over-simplification does not do justice to the real search and the able statement of the case in the book.

Wm. Merton Scott

A booklet listing Audio-Visual Aids for children's workers has been published by the Board on Christian Education. Movies, film strips, recordings and slides suitable for children's religious education in many fields are listed. Copies may be ordered at ten cents from Olaf Hanson, 101 South 8th Street, Richmond, Indiana.

FRIENDS IN WORLD FELLOWSHIP

(Continued from page 21)

home but for a dozen different reasons the Churches have lost them. I have been concerned that we shall definitely, as Friends, think together about the new company of "seekers" in our modern world. Can we not share our successes and our failures in finding these seekers and bringing them into the beloved community? One hopes that a sense of mission to the unchurched may inform the coming Oxford conference and may take hold of all our meetings.

The very essence of what world fellowship may mean to the individual and the small group and conversely what the individual and small group may mean to the world fellowship of Friends is beautifully and memorably expressed in the epistolary introduction of Paul's letter to the little church at Corinth. "To the church of God which is at Corinth, to those consecrated in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ."

TWO TREES

They looked alike to any human eye,
Growing together by the grassy way
Where children played about them day by day,
And mingled happy song and tearful cry.
No one then dreamed their paths lay far apart
When each had grown to strength in grimmer years:
How prophesy that more than children's tears
Should fall beneath them from a breaking heart?
And yet the greatest drama of the earth
Was played on these two trees that looked the same:
For, from the boughs of one, devoid of worth,
One hung himself—the world's worst traitor-name;
While from the other tree, by God's great plan,
Was hewn the cross where Jesus died for man.

CARLOS GREENLEAF FULLER

DARK QUERY

(With gratitude to George Bernard Shaw for the final line.)

World of martyrs in slaughterhouse of greed,
World of storm-dark blunderings and taints,
When will you heed the gentle ones who plead,
When will you make a homeland for your saints?

LUCIA TRENT

AT NAZARETH

"Yes, Jesus could have stayed at Nazareth
And practiced Joseph's trade,"
Reflected those outside the sad closed shop
Where oxen-bows were made.
"He did do that for some few years, as we;
But after that he went
To wandering round, neglecting heritage,
To turn improvident.
"Too bad that he was crucified with thieves!
I never could have guessed
That he would blunder into Pilate's hands.
He must have been possessed!"

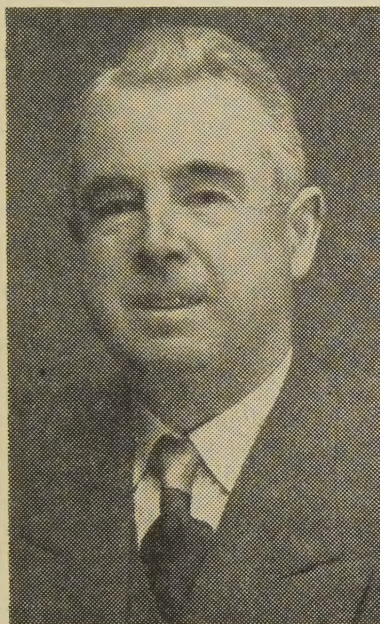
Then Mary, the bereft, spoke unto him
Whom Jesus named her "son;"
She stood quite tall, with glad and level eyes,
And spoke of the precious One.

"As they were lifting Him, His radiant
And strong victorious face
Revealed, beyond the mists of human pain,
Sun-like, God's mighty grace."

MARION M. CRONISTER

Ernest Lamb to Direct Fund Campaign

R. Ernest Lamb has accepted the call to direct the solicitation of funds for the new Central Office Building of the Five Years Meeting. The new building was approved and pledges to the amount of \$15,000 were made at the sessions of the Five Years Meeting last October. The building will be erected at Quaker Hill near the present residence, which serves as a hostel and conference center.



R. ERNEST LAMB

Ernest Lamb served for several years as Superintendent of California Yearly Meeting. During the past year he has itinerated among Friends Meetings under the auspices of the Committee on Evangelism and Church Extension of the Five Years Meeting. He has had a wide and fruitful experience both in America and abroad.

The present Friends Central Offices in Richmond, Indiana, will be Ernest Lamb's headquarters. He will work from there with the men's organizations and with others in the Yearly Meetings. It was the new Men's Movement of the Five Years Meeting which, at the recent sessions, assumed the responsibility for raising funds for the new building and asked their executive committee to serve in directing the solicitations. That committee consists of the following: L. Glenn Switzer, President (California); Ezra Pate, Vice President (North Carolina); Wallace Jackson, Vice President (Iowa); Merritt Murphy, Secretary (Western); Jesse Parshall, Treasurer (Indiana); Clayton Terrell (Wilmington); Forrest Wheeler (New England);

Howard Carey (New York); Dale Benton (Nebraska); John Petrie (Canada); Emmett Frazer (Baltimore); and corresponding representatives Fred Kamidi (Africa); Kenneth Crooks (Jamaica); Miguel Tamayo (Cuba); and Fortunate Castillo (Mexico). Ernest Lamb will serve under the guidance of this committee and the Executive Committee of the Five Years Meeting.

A Building Committee was also appointed to direct the building plans and construction. Members of this committee are: L. Glenn Switzer, A. Russell Heaton, C. Clayton Terrell, Elwood Meredith and George Scantland (the latter two from Indiana).

There is evidence of a general and deepening interest in giving the Five Years Meeting a home consistent with and adequate for its important work.

The Quaker Hill property, generously given by Isaac and Adah Woodard of Indianapolis to the Five Years Meeting is now being officially transferred by the Quaker Hill Foundation to the Five Years Meeting. This property with its residence has become a popular committee and conference center and that program is being continued under direction of the Five Years Meeting. William and Florence Reagan are at the present time directing this program of service.

This conference center and hostel will offer a channel of greater service for the Five Years Meeting as the new office building brings organization and outreach more closely together and to a new level of work.

REFLECTIONS FROM LONDON

Mr. Attlee Visits America

On Christmas day, the King broadcast from his country home at Sandringham to the people of the commonwealth and this country, thus following a custom started by his father. This year the theme of his message expressed regret that during the year war clouds have once again gathered and that the joy of many at this time was marred by anxiety for those who were engaged in military service overseas, or shattered by the sorrow of mourning for relatives who had been killed. The King referred to *Pilgrims Progress*, a book which he found most helpful. He likened our present experience to that of Christian in his journeys and urged that we should not take Faint-heart as our example, but follow Christian in his confident trust in God.

People in America will share the King's regret at the deterioration in the international situation, and know at the present time to a far greater extent than we in this country the experience of mourning those who have lost their lives in battle.

* * * *

One of the outstanding events of the year in the political life of the country has been Mr. Attlee's visit to America. Much interest was aroused in his journey, the results of which have been considered satisfactory as misunderstandings have been cleared away and it has been possible to state frankly the different outlook upon the issue of who should represent China at the United Nations. It is, however, ironical that it needs a war situation to bring the heads of our two countries together. Friends the world over would wish that those in governmental positions might meet one another more frequently to discuss constructive proposals for the well being of the common people.

* * * *

The national press in this country has expressed warm satisfaction at the appointment of General Eisenhower to a position that will enable him to co-ordinate European defense, and here again Friends are saddened that co-operation with America is again for military purposes.

The large scale intervention of China in the Korean war and her refusal to accept a truce has been a matter of deep regret to British people; Friends naturally share this regret, but are particularly concerned that everything should be done to confine hostilities to Korea.

* * * *

With the coming of the New Year, Friends in this country will be turning their minds to our Yearly Meeting in May and although this is still some months ahead, much careful thought will be given to the preparation of reports and other material for presentation to Friends at that time. I shall hope to write in this column about the work of individual Friends and also of our Standing Committees as a way of introducing to American readers some of the trends of thought moving in London Yearly Meeting.

The Swarthmore Lecture, which is delivered at the opening of our Yearly Meeting, is to be given by R. Duncan Fairn, who is an Assistant Commissioner of Prisons in this country. Much interest is likely to be aroused in his subject, "Quakerism: A Religion for Ordinary Men," especially as one often hears Friends regret that the Society in this country does not attract into membership people of the less well educated classes.

GEORGE H. GORMAN

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

GAMBLING IN AMERICA

The Extent of Gambling

Total estimates of the amount of money gambled in the United States in a single year run from about \$7,000,000,000 to \$21,500,000,000, divided as follows:

	Minimum Estimate:	Maximum Estimate:
Pari-Mutuel	\$1,500,000,000	\$ 1,500,000,000
Off-the-Track Betting .	3,000,000,000	10,000,000,000
Sports Pools		5,000,000,000
Numbers Pools	300,000,000	2,000,000,000
Slot Machine Racket .	2,000,000,000	3,000,000,000
	\$6,800,000,000	\$21,500,000,000

This does not include "amounts gambled in lotteries, raffles, carnival games or other innumerable gambling facilities." It should be recognized, of course, that the inveterate gambler who follows any form of gambling regularly may be betting any gains made earlier. Even so the sums are staggering.

A large proportion of the amount bet goes into the operator's pockets. Ernest E. Blanche, chief statistician for the Logistics Division, General Staff, U. S. Army, who has been analyzing gambling games for twenty years, estimates that in the numbers or policy game the operator takes from 46 to 64 per cent of all money wagered. Sweepstakes tickets sold in this country are, he says, "usually counterfeit." There is no accurate way to determine the amount spent annually on them, but it has been estimated as high as a billion dollars, with "the proceeds finally reaching some racketeer's pocket."

Football pools are perhaps the most popular lottery attraction today, "embracing as many as 25 million players." The operator takes from 37.5 to 80 per cent of all the money. Local lotteries for merchandise, chain schemes, and "pyramid clubs" are, he says, "as pernicious as the other gambling games." The mathematical odds are such that only the operator can win "during the continued conduct" of all gambling games. A large proportion of games are "fixed" so that the player has no chance to win. The bingo operator gets a profit of 50 to 80 per cent. "Most card and dice games are crooked." Even if they are honest the operators take from 1.5 to 30 per cent of the proceeds. Proprietors of punchboards take from 50 to 70 per cent of the cash paid for prizes. "All slot machines are fixed to take from 40 to 80 per cent of the coins put into them." The "numbers racketeers take from 46 to 64 per cent" of the money bet in that game.

Gambling Laws

In every state except Nevada various forms of gambling are forbidden . . .

To enact legislation is one thing, to enforce it another. Virgil W. Peterson, operating director of the Chicago Crime Commission, discusses the difficulties of enforcement in the issue of the *Annals of the American Academy* (May, 1950). Two very important factors in this connection are, he comments, the "tradition of lawbreaking" in America and "the tremendous importance of gambling as a source of political power." The "principal objective" of gambling laws is not the moral issue but "social protection." Even character-building agencies raise money through illegal gambling enterprises and justify the evasion by the argument that "gambling is not immoral." But Mr. Peterson comments, "a charity facade has long been utilized in connection with large-scale gambling enterprises, many times conducted by notorious racketeers."

"Historical experience," he adds, "has established that the legalization of any form of gambling greatly increases its illegitimate offspring." Also, "the history of gambling clearly reflects that dishonesty and fraud have always been integral parts of the gambling business."

The most important factor in the failure to enforce gambling laws is perhaps "gambling as a source of political power." Control of police departments in large cities by professional gamblers is "commonplace in American history."

The Situation in Nevada

Albert Q. Maisel, writing in the October *Woman's Home Companion* about the situation in Las Vegas, states that Las Vegas has 60 policemen, where ordinarily 20 would be enough for a city of its size.

"Strapped between growing needs for civic improvements and the danger of driving the gamblers out of town, Las Vegas is chronically on the edge of bankruptcy." "Gambling costs the city administration just about as much, in special services, as it pays in special taxes," he believes.

"To the youngsters of Las Vegas, gambling looms as a natural and expected part of life."

The Federal Investigation

On May 3, 1950, the U. S. Senate authorized an investigation of organized crime in interstate commerce (S. Res. 202, 81st Congress). Senator Estes

Kefauver, Tennessee, is chairman of the committee in charge of the study. An Interim Report of the Committee's findings appeared during the summer. A summary of the findings follows:

1. There is substantial and strongly convincing evidence that organized groups of criminals have been engaged in many parts of the nation in illegal activities, utilizing the channels of interstate commerce, and often operating throughout many states.

2. These organized groups of criminals command very large amounts of capital and are in a strongly advantageous position to compete both in criminal and non-criminal activities.

3. These criminal organizations have succeeded in monopolizing certain of the channels of interstate communication and commerce by means of violence, bribery, corruption and intimidation.

4. The Committee's investigation has not yet proceeded far enough to warrant a conclusion as to whether or not the various criminal organizations are knit into one or more nation-wide syndicates . . .

5. The criminal organizations about whose existence the Committee now has definite proof presently operate in the field of gambling . . . There is every reason to believe that these individuals have turned and will turn, to any activity, criminal or otherwise, which will yield large cash proceeds which can be concealed at least in part from the Bureau of Internal Revenue.

6. These individuals, frequently using their criminal organizations, have engaged in various legitimate enterprises.

7. . . . We must weigh the full evil effects upon the body politic of permitting powerful groups of criminals to utilize the channels of interstate commerce for the purpose of controlling illegal enterprises, when it is clear that these groups now obtain and always have secured their power by (1) using violence and intimidation; (2) attempting to corrupt and control local government; and (3) obtaining overbearing economic power by means of monopoly.

A summary of more recent developments in the federal investigation in the *New York Times* for November 12 points out that the Committee is not yet ready to say that no central organization exists. "They are in position only to prove that flexible working arrangements, including friendly allocation of territory, exist between loose regional federations of mobsters. Locally—as in the case of Chicago—the ruling gang is often the lineal descendent of a mob that acquired control during Prohibition days."

A survey of gambling in factories in

even large industrial cities by *Business Week* (August 21, 1948) indicated that:

(1) On the average, one out of every 250 employees of industry is also employed by a gambling syndicate as an in-plant agent.

(2) The illegal income of these in-plant agents varied, in cases studied, from 50 per cent to 1,700 per cent of their legitimate wages . . .

(3) For every job opening as an agent, there are a dozen applicants from among workers regularly employed in the plant.

(4) The risk of being seriously punished if caught is relatively slight.

(5) In plants of 1,000 employees or more, an average of 10 per cent of production workers consistently gamble on the job. Around 50 per cent of all employees in these plants gamble at some time or other.

(6) In plants of less than 1,000 employees, almost nobody gambles or almost everybody gambles.

(7) It is nearly impossible for the lower echelons of plant supervision to be unaware that gambling is going on.

(8) It is not unusual to find foremen or assistant foremen acting as gambling agents, or overlooking the activities of in-plant agents in return for a "cut."

(9) In-plant gambling is a much more highly organized business since the end of the war. National syndicates are involved as never before.

(10) The principal forms of in-plant gambling are: first, numbers (sometimes called policy betting); second, handbook (horse-race betting); third, football and baseball pools . . .

(11) An open-hearth helper in an eastern steel mill won a \$40,000 prize last winter for holding the winning ticket in a horse race lottery. This was the largest "return to a customer" . . . that *Business Week* was able to find.

(12) Union shop stewards have been found acting as gambling agents, but in no case was the activity found to be sanctioned by the union.

(13) Few unions will protest company action against in-plant gambling; some are prepared to cooperate with employers in stamping it out.

(14) But there have been a few strikes to protest the discharge of men discovered by management to be gambling agents.

The Effects of Gambling

Virgil Peterson, director of the Chicago Crime Commission, states in a monograph entitled *Why Honest People Steal*: "Based on the experience of over twenty of the largest surety companies, it would appear that the two principal factors contributing to employee dishonesty are gambling and extravagant living standards.

"Some companies estimated that gambling on the part of employees had been responsible for 30 per cent of the losses of these companies. Other companies blamed gambling for as high as 75 per cent of their total losses."

The Massachusetts Citizens' Committee also found that "merchants in the vicinity of race tracks throughout the country have noted a decrease in business and an increase in unpaid debts coincidental with the duration of race meetings.

"Violent crime is a commonplace in gangster-ridden communities. And when individuals or groups attempt to compete with existing gambling organizations in given areas, death and violent injury, are the result."

Reference has already been made to the large amounts paid by gamblers for police protection in New York City. The Massachusetts Citizens' Committee reports that slot machine interests "allot ten to twenty per cent of their gross profits for protection and graft. The Crime Study Commission in a western state estimates that \$400,000,000 is spent annually by the slot machine interests for bribery and the corruption of public officers." Investigation in Cleveland in 1948 showed that the head of the Vice Bureau had been "responsible . . . for actually arranging and directing the formation of the policy ring itself."

(Excerpts from *Information Service*, published by the Department of Research and Education of the Federal Council of the Churches of Christ in America.)

IN MEMORIAM

Charles M. Woodman

Charles M. Woodman was known to a wide circle of persons as a pastor, a teacher and a concerned Friend.

He was first a pastor in Portland, Maine. Experience gained there helped him to qualify for the successful completion of twenty-three years in the ministry of the West Richmond, Indiana, Friends Meeting. This was a notable contribution in leadership.

His place as a teacher in the fields of Quaker History and New Testament at Earlham College brought him into a circle of student life, where his broad knowledge, his manifest sincerity, and his skill as a leader of youth crowned his work with success. He was a member of the Earlham Board of Trustees. His authorship of *The Message of Quakerism* and *Quakers Find a Way* greatly extended his influence as a teacher.

As a concerned Friend, Charles Woodman's major interest in life was with the work of the American Friends Board of Missions. The records of New

England Yearly Meeting show that early in adult life he became a leader in the missionary education movement there. In 1917, soon after the beginning of his work in Richmond, Indiana, he became officially identified with the missionary work of the Five Years



CHARLES M. WOODMAN

Meeting. From then until his death on December 24, 1950, he served the missionary cause of Friends in many important places of trust. He was a Vice Chairman of the American Friends Board of Missions for many years. He also was a member of its Executive Committee, Office Advisory Committee, and Finance Committee, and served as its representative on the Executive Committee of the Five Years Meeting.

In every place of responsibility he gave devoted, capable service. His insight and counsel were of the highest order and his passing removes from the active scene one of our best missionary leaders and statesmen.

Charles Woodman's wife, Caroline Jones Woodman, will remain in their Richmond home. She has been an inspiration and help to him throughout their years of service, and worked closely with him on his most recent book, published in 1950, *Quakers Find a Way*. Their son, Dudley Woodman, is in business in Chicago. A Memorial service was held at the West Richmond Friends Meetinghouse. Sitting at the head of the meeting were Furnas Trueblood, present pastor of the Meeting, Thomas Jones, Merle Davis and William Berry.

It is the supreme privilege of man to act as a channel through which the Divine Power may flow into the life of other persons and thus transform them peaceably from within rather than control them forcibly from without.

Howard H. Brinton

Friendly Life — Far and Near

Frank Long, minister at Xenia, Ohio, and Dewitt Foster, minister at Jamestown, Ohio, were guest speakers at the Watch Night Service on New Years Eve held at the Marion Friends Meeting. Both were former ministers at Marion, Indiana.

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William W. Clark, Headmaster of Oakwood School, will serve as the main resource leader at the annual mid-winter conference of western New York Young Friends. The theme of the conference is "Youth in a World at War." The conference will be held January 26-28 at Farmington, New York.

* * * *

Douglas and Dorothy Steere have returned from their visit to Germany, where they had been in close contact with the A.F.S.C. relief program there. Both are speaking at various Friends gatherings in the east and mid-west now under the auspices of the American Friends Service Committee.

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Levinus K. Painter of Collins, New York, has been appointed a part-time Protestant Chaplain in the Gowanda State Mental Hospital. This hospital cares for 3500 patients and is located in the Collins community. Many members of the Collins Meeting are members of the employed staff at the hospital.

* * * *

Robert Brill, a Friend and Secretary of Social Service of the Buffalo and Erie County Council of Churches, recently appeared on a television presentation of the University of Buffalo Round Table. The theme for the evening was "Peace on Earth, Good Will to Men." Those sponsoring the program asked for a Quaker to sit on the panel for this special program.

* * * *

Fred and Alta Hoyt, former missionaries to Kenya, East Africa, under the American Friends Board of Missions, have enjoyed a renewed friendship with Benjamin N'Gaira in his visitation among Friends. They have also visited their son, Howard, in Kalamazoo, Michigan, and their daughter, Martha, in New York.

* * * *

W. Cecil Mills retired from the post of Community Service Recreation Director of Wabash, Indiana, on January 1. He had served as Director for thirty years, and also been active in the Friends Meeting at Wabash as Chairman of Ministry and Counsel and as a Sunday School teacher. He and his wife,

Rosa Chalfont Mills, plan an extensive visit with their daughter, Rosalind Mills Glasco, in California. They will carry a minute from the Wabash Meeting with them.

* * * *

Wilfred Reynolds, member of the Evanston Meeting of Friends, was recently honored at a luncheon at the Palmer House in Chicago by about five hundred friends and co-workers on the occasion of his retirement from the position of executive director of the Council of Social Agencies of Chicago.

* * * *

A new catalog listing the books in the Friends Lending Library at the Central Offices in Richmond, Indiana, has been published. Friends may borrow books at the Lending Library free of charge, except for postage costs. Copies of the catalog and books may be obtained by writing Catherine Woodward, Friends Central Offices, 101 South 8th, Richmond, Indiana.

* * * *

Visitors to the Friends Central Offices in January were Finn and Bodil Friis, Danish Friends now in this country. Finn Friis is with the Danish delegation to the United Nations. His wife, who is now studying at Pendle Hill, is Clerk of Denmark Yearly Meeting. Their daughter, Gudrun Williams, the wife of an Earlham College professor, lives in Richmond.

* * * *

Hanna Skolen, a Danish school for girls, started by Friends in Copenhagen, now numbers over twenty pupils and has moved into larger quarters. Deborah Halfdan-Nielsen, in whose home the school began and who has been largely responsible for its development, guides the girls in a full program of studies activated by cooperation and love, and with the purpose of teaching them "woman's part in life as a Christian." Deborah and her husband, Regnar Halfdan-Nielsen, an engineer, have spent some years in Detroit, where they were well known among Friends. Finn and Bodil Friis, members of the governing board of the school, have brought news of the school to Friends in America during their stay here.

* * * *

The American Friends Service Committee has already completed arrangements for eight work camps to be held in the United States during the summer of 1951—five senior camps for college-age young people and three junior camps for high school-age young people. The A.F.S.C. hopes to arrange

also for at least one more senior and one more junior camp. Two of these camps will be held in New England, two in Pennsylvania, one each in Tennessee and South Dakota and two on the West Coast.

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Ten years ago the men of California Yearly Meeting started the cleaning of grounds and the erection of Quaker Meadow Camp. Since then, a large number of camps, conferences and meetings have been held there by the Young Friends of California Yearly Meeting. Many California Meetings are holding "Quarter Day" to receive donations for the Camp. Young Friends may buy "camp stamps" each week to pay for their next summer's camp expenses by the time the camp opens.

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Mary Hoxie Jones resigned from her work with the American Friends Service Committee on January 1 to work with her mother, Elizabeth Jones, on biographical material of the life of her father, Rufus M. Jones. Mary Hoxie's poems and her book, "Swords Into Ploughshares," an account of the American Friends Service Committee till 1937, are well known to Friends. During this winter, she wrote many of the A.F.S.C. news releases which appeared in this journal.

* * * *

A two day follow-up meeting on the Richmond Peace Conference held in October was called by Iowa Friends during December at Ackworth, Iowa. Approximately fifty Friends from various Meetings scattered over Iowa attended. Questions involving teaching the peace testimony, work on the national and local levels, and the care of the families of those imprisoned for their conscientious objection were discussed. Ackworth Friends Meeting was host to the conference.

* * * *

A Young Friends Political Education Seminar on "Civil Rights and Human Rights" will be held in Washington, D.C., February 15-17. The Seminar, sponsored by the Volunteer Service Council of the Five Years Meeting, provides an opportunity for young people to study one of today's problems in the area where the answers to that problem are being made. The group will visit congressmen, attend a session of Congress, sightsee, and discuss questions concerning Civil Rights in seminars. Barbara Grant of the Friends

Committee on National Legislation and Lawrence Peery, head of youth work in the Five Years Meeting, will direct the Seminar. * * * *

An Institutional Service Unit at Clarinda State Hospital, Clarinda, Iowa, is now operating on a year round basis and has several openings in the fifteen person group this winter. The unit is sponsored by the Des Moines Regional Office of the American Friends Service Committee. Allen Treadway, a member of Des Moines Meeting and a former Earlham College student, joined the unit the first of January. The group will do the work of ward attendants at the institution, which is a hospital for the mentally ill. * * * *

An All-Day Peace Conference held in Muncie, Indiana, on New Year's Day was attended by nearly 100 Friends from Indiana and Western Yearly Meetings. The theme, "Is the Peace Testimony Valid in Today's World," was discussed by the group, led by Ray McCracken, Wm. Merton Scott and Howard McKinney. The Conference was jointly sponsored by the Peace Committee of Indiana Yearly Meeting and the Young Friends Committee of the Yearly Meeting. James Scherer was in charge of the program; Ben Deterling in charge of local arrangements. * * * *

More than six hundred persons attended the annual presentation of Handel's "Messiah" given in December by the William Penn College Community Chorus under the direction of Elias Blum. With the exception of the alto solo, all solo parts were sung by Penn College students. An orchestra of college and community members accompanied the chorus, with organ and piano also performing. The presentation of the "Messiah" has become a tradition at the College, and has been given each Christmas season for a number of years.

Friendly Fellowship

KOKOMO, INDIANA — Approximately 150 people, young and old, watched the New Year in at Union Street Meeting at a party planned for the entire Sunday School by the Sons and Daughters Class, a high-school age group. Beginning in the main auditorium at 9:00 p. m., a "Singspiration" was led by Norman Young. Next, a film was shown in the basement auditorium, followed by a humorous pantomime from the Sons and Daughters Class. After refreshments were served, the meeting returned to the main auditorium at 11:30 for a candle-lit service which

beautifully culminated the watch party. The end of the old year came during a period of silent worship. The candles were extinguished. Just after midnight, a new taper, symbolizing the opportunities of new light in the new year, was lighted. The service was concluded with prayer. * * * *

BLOOMINGDALE, INDIANA—The Bloomingdale Friends Meeting held a "John Greenleaf Whittier Night" in December. The church supper, sponsored by the choir, was followed by a musical program consisting of Whittier's hymns. Mrs. Floyd Burroughs gave a biographical talk on Whittier.

The Ladies United Effort Society sponsored the annual Christmas Bazaar and Chicken Supper at Dennis Hall on December 15. * * * *

JAMAICA, B. W. I.—Of the Friends from Jamaica, British West Indies, who attended the sessions of the Five Years Meeting recently, all but one have now returned to the island.

Adam Flatter, pastor of the Seaside Meeting and Representative of the Board of Missions; Kenneth Crooks, headmaster of the Happy Grove School; George Minott, pastor of the meeting at Port Antonio; and Margaret Farlow, superintendent of the Lyndale Girls' Home, Highgate, all returned about the middle of November.

Mabel P. Vincent, whose husband, Charles, is pastor of a circuit of meetings near Buff Bay, returned to Jamaica on December 12 after extensive deputization work through the Midwest.

Mack Jones, former secretary of the Kingston Friends Centre, Cross Roads, is now pursuing special studies at Butler University in Indianapolis. He expects to take a post in Jamaica at the Mico Training College, a normal school for men, in January of 1951. Amy Jones is still in Jamaica. * * * *

WABASH, INDIANA—The Monthly Fellowship Suppers throughout the fall and winter were exceedingly helpful, happy and long to be remembered. In September, the Fiftieth Anniversary of the wedding of Charles and Gertrude Gift was observed. In October, special guests were Lowell Kester, new pastor at White's Institute, and his wife, Edna. In November, Benjamin N'gaira, Clerk of East Africa Yearly Meeting was a guest winning Friends to greater endeavor to help Africa Yearly Meeting by his quiet, gentle Christian manner. Another Fiftieth Anniversary was observed in December, that of Arthur and Anna Hale. The Young People presented the play, "The Other Shepherd" during the Christmas season.

In the Larger Circle

A Negro minister, resident of a neighboring town, has accepted a pastoral call from a white congregation, the Congregational Church at Staffordville, Connecticut. He is the Rev. Roland T. Heacock, a fifty-six year old retired army chaplain, who is the only colored inhabitant of Stafford Springs. Another Negro appointee among the Congregationalists was Dr. Walter G. Daniel, professor at Howard University, who was elected moderator of the Washington Association of Congregational Christian Churches.

PLEDGES TO BUILDING FUND

The pledges made to the fund for the new Central Offices Building at Quaker Hill may be made payable to "The Men's Extension Movement of the Five Years Meeting." Checks should be sent to Jesse O. Parshall, Second National Bank, Richmond, Indiana.

The Executive Committee,
Men's Extension Movement
of the Five Years Meeting

Pastor's wives as a group are the best educated women in the community and receive the least for their work. Four-fifths of them have attended college. One-third of them are trained teachers. One out of five was trained in the field of religious education. This information comes from an interdenominational study published by the Rural Church Department at Drew Seminary, Madison, New Jersey. The printed report, which examines 1171 parsonages, is being distributed on a non-profit basis for forty cents. * * * *

The farflung services of the World Council of Churches in remote corners of the earth come to light in the recent news. The Protestant Church on the island of Ambon, part of the Molukian Branch of the Protestant Church of Indonesia, has appealed to the World Council of Churches for aid in restoring church life on the island after recent military action between a group of Ambon insurgents and the troops of the Republic of Indonesia.

NOTICE TO CHURCH BUILDERS

Meetings that contemplate extensive additions to their church buildings or the erection of a new building would do well to inquire for information and help from the Interdenominational Bureau of Architecture, 300 Fourth Avenue, New York 10, New York.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For February 4—Jesus the Mighty Worker

Mark 4:35-36:6

The Gospel of Mark, called the Gospel of action, naturally devotes much time to the events of Jesus' life. Mark was interested in what Jesus *did* as he traveled about Palestine. It may be that the significance of the Teaching of Jesus came later to the whole church. We miss the large blocks of teaching material to be found in the other three Gospels at least.

Mark was impressed by the fact that Power seemed to flow through Jesus in a remarkable way. It accomplished things which the average man would have called impossible. Men and women were healed of diseases usually considered incurable. Even the events of nature seemed to be influenced by what this Man did and said. There is no great argument presented by Mark on behalf of Jesus; he merely says, this is what happened, draw your own conclusions.

If power is available in any such way as Mark assumes it was for Jesus, the fact carries tremendous responsibility. Think what an unscrupulous man could do with that kind of power! What consternation could be spread by a prejudiced distribution of the power to heal disease. Or if man had the power to control the storms at sea, and make them go here or there, what tragedy could be wrought. Only a Man of God, only a completely loving person could be trusted with such power of life and death. Is it any wonder we are hesitant about claiming such power when we know only too well how prone we are to use it for our selfish advantage? Could we be trusted to use such power in our world of 1950? If we could heal all diseases would we heal all the white men first? Or all the Americans? Or would we be as prejudiced in the use of that power as we are in using the power to provide housing for people?

It needs to be seen that power and love are somehow bound up together. Perfect love casts out fear, and freedom from the last vestige of fear is power. We try many short cuts, trying to get the power on some simpler basis, but it does not work. "We stand amazed in the presence" of Jesus, feeling that it is almost too good to be true. Yet the evidence of history is too strong to doubt.

But modern miracles are by no means lacking. Gandhi and his non-violent

method in India certainly shows the power of a single person committed to love and good will. Much of the Service Committee work in the last twenty years is a miracle of love. And many unknown persons in family and community have come to know the Gospel of reconciliation, and have been healing centers of the Divine grace where they live. It is just as possible for this power to be mediated to the world through living persons as through history. But the price is high; few there be that find the way and are willing to be the kind of persons who can be trusted with such power. Can we be trusted with it?

Questions:

1. Could Jesus have done anything he wished? What limitations are there upon the use of Spiritual Power?
2. Is Spiritual Power something to be sought? Would you like to have such power? Why?

For February 11—Jesus Meets Human Needs

Mark 6:7; 7:23

My wife and I attended a soft ball game, and as we got out of our car we saw a little fellow about four years old crying as if his heart would break. We stopped and asked the reason, and between sobs he said he had lost his mother. We thought she could not be far away so we began searching for her and soon found her and saw the smiles come back again as the boy was reunited with his mother. Now almost anyone would have done as much. We are conditioned to sympathy for a child if he is right in front of us. The problem is, how can we be sensitive to need when it is farther away and hits us with less impact?

Any average week I receive a half dozen appeals for help to somewhat worthy organizations. After a while I become hardened to the appeals and throw most of them in the waste basket. But which ones should I keep and do something about? This is one of the problems we all face. We cannot do everything. But we can do something. If we at last become so insensitive that we cast all appeals into the waste basket, then we have lost our souls.

Jesus kept himself awake to personal needs which were all about him. It is true that he fed a few thousand people in Palestine and allowed a million to starve somewhere else. Are we in dan-

ger of the opposite heresy, feeding a million somewhere else and being blind to the neighbor in our town or on our street? But at all events we must keep alert to immediate situations, or in the long run we will cease to be sensitive at any point.

Organized charities are necessary in a world such as ours. We simply could not have done the work of the Service Committee in Europe without organized effort. Certainly the needs created by unemployment and depression cannot be met by person to person charity. The situation faced by Jesus when he fed the multitude was a very temporary one, caused by the fact that the people stayed away from home too long. It was not a permanent condition and neither was Jesus' solution a permanent one. It is not method which we would study here, but spirit and concern.

The spirit of helpfulness and of sensitive concern for people which was one of the most characteristic attitudes of Jesus is the thing which needs to be seen here. Such living concern will have to be creative in finding means. The same means will not always work. But if the spirit is there a way will work out. How Jesus fed the multitude I do not know. Whether or not it could be done the same way now, I do not know. But if a man should have a concern for people as deep as Jesus had, if he keeps himself open to leading, if he is willing to venture on good will, if he knows no discouragement and no fear, I believe the way is open for modern miracles of helpfulness to occur.

The key to the story is this, "He had compassion toward them," and he took what was available and used it as far as it would go, believing that a Loving Heavenly Father would somehow find new resources when these gave out. Are we willing to go that far, with like compassion. If so, reverently let us say, "God only knows what the results may be."

Questions:

1. Why is service so essential to Christianity?
2. How do you keep your good will from being institutionalized?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

He was valiant for the truth,
Bold in asserting it,
Patient in suffering for it,
Unwearied in laboring in it,
Steady in his testimony to it,
Immoveable as a rock.

Thomas Ellwood of
George Fox



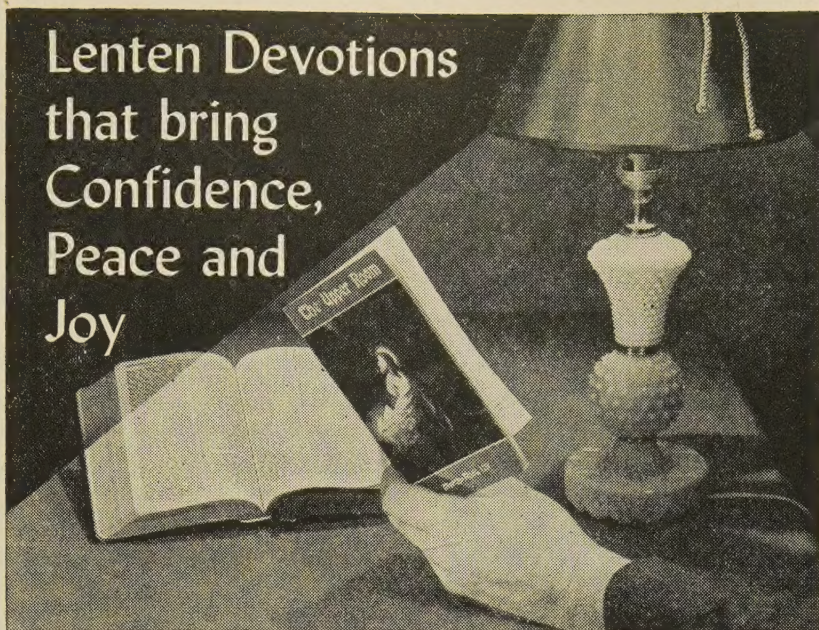
The Local Meeting Fellowship. Size is no measure of greatness. A study of the statistics of our Meetings reveals the fact that only 26 Meetings out of the 490 Meetings of the Five Years Meeting, within the United States, have a membership that exceeds four hundred, and of them, twenty-two range between 400 and 800, and four exceed one thousand members. Many of the smaller Meetings are rural and a goodly number are in small towns, or cities.

In preparing materials for the **ADVANCE** we shall endeavor to keep these facts in mind, and offer the best suggestions for the use of the greater number of Meetings. It is easier to expand the materials prepared for smaller Meetings than to try to whittle down oversized ideas to fit small Meetings. It will help us very much if Meetings would send to the **ADVANCE** office any ideas they have found helpful so that they can be shared with other Meetings. Read **THE AMERICAN FRIEND** regularly so that you can keep informed about what other Meetings are doing in their **ADVANCE**.

* * * *

Record of Progress for Friends Meetings is the title of the latest publication of the **FRIENDS ADVANCE**. In response to several requests for some means of measuring programs during the **ADVANCE**, we are in the process of publishing eight charts, together with information and illustrations for use. These charts correspond to the various achievements listed in the **FRIENDS ADVANCE** booklet, prepared for the entire **FRIENDS ADVANCE** period, and distributed at Five Years Meeting time. One complete book will be mailed free to each Meeting, either to the pastor or contact person. They will be stapled, and punched for the conventional three-holes notebook. If any Meeting desires an extra copy, it can obtain one at a nominal cost of twenty-five cents per copy. Extra copies of any

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chart may be secured also for a three-cent stamp, to cover mailing costs.

* * * *

The Yearly Meeting Map. Inquiries have come to us about the Yearly Meeting maps and the Five Years Meeting map which were displayed at the recent Five Years Meeting sessions. These maps indicate the membership areas of each Yearly Meeting by Quarterly Meetings. A different color identifies each Quarterly Meeting. On the Five Years Meeting map a different color identifies each Yearly Meeting area. Kodachromes and black and white pictures of these maps will be taken. The Kodachromes will be made available to Meetings for projection at Monthly Meeting session or other gatherings.

If sufficient interest warrants it, we

shall reproduce, by photography, the black and white pictures to a 10 by 17 inch size. These can be colored for local use, and the commercial maps of states used for instruction and identification of Meetings. Data can be found in the Minutes of a given Yearly Meeting to identify the local Meetings in a Quarterly Meeting. By using the photo maps as a "master set," groups can readily locate their own and other Quarterly Meetings.

A comity committee in Chicago said to Friends who were seeking a location for building, "We don't want you Quakers to build in that locality because you are interested in ideas, not in people." That must never be true of us! — *Russell E. Rees of Western.*

EDUCATIONAL ANNEX DEDICATED AT AZALIA, IND.

The Azalia Friends Meeting dedicated a new addition to their building on November 19. William Reagan, Acting Director of Quaker Hill, spoke in the morning service on the day of dedication. A basket dinner was served at noon in the new annex.



In the afternoon, Glenn Reece, Superintendent of Western Yearly Meeting, gave the dedicatory message. Other Friends also were given opportunity to give messages during the service. Leslie and Ethel Bond gave short talks.

The annex to the church building includes a kitchen and class rooms which can be thrown together to provide a large room for social activities. Marshall Tolle is the Minister of the Azalia Meeting.

An interesting series of radio programs, "The People Act," is being broadcast this winter on Sunday evenings from 7:00 to 7:30 (EST). Dramatized stories of living examples of democracy in action are produced, with the recorded voices of Americans telling of their own experiences. Incidents from many parts of the United States of citizens acting together to solve some of their economic and social problems are depicted. The series is produced as a public service by the Twentieth Century Fund and the National Broadcasting Company.

"No changing of place at a hundred miles an hour . . . will make us one whit stronger, happier or wiser. There was always more in the world than men could see, walked they ever so slowly . . . The really precious things are thought and sight, not pace . . . It does a man, if he be truly a man, no harm to go slow; for his glory is not at all in going, but in being."

—JOHN RUSKIN

POETRY CONTRIBUTORS

CARLOS GREENLEAF FULLER, 109 West Avenue, East Rochester, New York.

LUCIA TRENT, Box 2032, San Antonio 6, Texas.

MARION M. CRONISTER, 1002 Second Street, Juniata, Altoona, Pennsylvania.

BIRTHS

ALLEE—To Allen M. and Dorothy Bradley Allee, a son, Kirk Wayne, on December 15, at Bloomingdale, Indiana.

CARPENTER—To Gene and Alene Carpenter, a daughter, Candace Jean, on August 27, at Columbus, Indiana.

CHAMBERS—To Raymond and Evelyn Chambers, a daughter, Beverly Jo, on August 13, at Columbus, Indiana.

LINDLEY—To Rendel and Gladys Lindley, a daughter, Martha Ellen, on September 7, at Columbus, Indiana.

MATCHETT—To Carl and Patricia Ann Laird Matchett, a daughter, Susan Jane, on December 1, at Wabash, Indiana.

NEWSOM—To Joseph and Joy Newsom, a daughter, Sherry Lee, on August 29, at Elizabethtown, Indiana.

SHOPE—To Nate H. and Anne Schneider Shope, a girl, Patricia Anne, on December 12, at Elizabethtown, North Carolina.

SPITLER—To John and Marion Spitler, a daughter, Linda Suzanne, on December 19, at Ramona, California.

STANLEY—To Donald P. and Martha Sue Norris Stanley, a son, Michael Paul, on December 1, at Wabash, Indiana.

WILLIAMS—To Arthur Leslie and Donna Parsons Williams, a daughter, Linda Marlene, on December 24, at Marshalltown, Iowa.

MARRIAGES

MAXWELL-MICHENER — Betty Ruth Michener, daughter of Guy L. and Louise Brauer Michener of Des Moines, Iowa, to Robert H. Maxwell, son of Charles E. and Mildred Haworth Maxwell of Earlham, Iowa, on December 24 at the home of the bride's parents in Des Moines. The Friends ceremony was used, Arthur W. Hadley, uncle of the bride, officiating.

NIELSEN-WILLIAMSON — Marie Winnette Williamson, daughter of Martin and Nettie Williamson of Vale, South Dakota, to Erwin Eugene Nielsen, son of Alfred and Pauline Nielsen of La Junta, Colorado, on December 25 at Empire Friends Church near Vale. Martin Williamson officiated. They will live in Fort Collins, where both are attending college.

SIMON-JONES — Irma Wilcox Jones, daughter of the late Barclay Lincoln and Esther Coffin Jones of Framingham Center, Massachusetts, to Stephen Wistar Simon, son of Andrew and Katharine A. W. Simon of Baltimore, Maryland, on December 21 at Earlham College, Richmond, Indiana, after the manner of Friends.

TOKYO MEETING HOUSE

The original meetinghouse was burned by incendiary bombs in 1945. Friends in Tokyo have an inadequate meeting place now. Inflation makes outside aid essential for rebuilding. A voluntary committee of American Friends is trying to raise \$6600 to assist the Japanese Friends. One-half of this sum is in hand. Would you like to help finish the job?

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DEATHS

BRANNAN—Clara Hoskins Brannan, on December 23, at Newberg, Oregon, aged seventy-five. The daughter of Lewis and Sarah G. Hoskins, she was born at Pleasant Plain, Iowa. She married Howard M. Brannan of Archer, Nebraska, who died in 1935. She was an active member of the Newberg Friends Church. Surviving are nine step-children; one brother, Alvin Hoskins of Leesburg, Ohio; and three sisters, Grace H. Halling of Alhambra, California, Verl H. Kent of San Francisco, California, and Elsie Hoskins of Newberg, Oregon. Services were conducted by Carl D. Byrd.

DILLMAN—Rita Dillman, on November 7, at Wabash, Indiana, aged six. She was the daughter of Raymond and Kathryn Dillman. Although very young, she is greatly missed because she had already sung many praises to her Heavenly Father at the church. Services were held at Wabash Friends Church, Francis C. Brown officiating. Burial was in the Friends Cemetery at Wabash.

ELLIOTT—Martha Jones Elliott, on December 4, at Wabash, Indiana, aged eighty-seven. She was born in Dayton, Ohio, to Elisha D. and Lydia Ann Jones. She was a loyal and faithful member of the Wabash Meeting, serving as an elder for many years. Her husband, Christopher Elliott, preceded her in death. She is survived by two sons, Karl of Fort Wayne and Gervis of California; three grandchildren and two great grandchildren. Services were held at the Wabash Friends Church on her

WANTED—A copy of Volume I Encyclopedia of American Quaker Genealogy—North Carolina, by William Wade Hinshaw. Advise price and condition of Volume. O. E. Carter, 125 Waverly Drive, Tulsa 4, Oklahoma.

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eighty-eighth birthday anniversary, Francis Brown officiating. Burial was in Friends Cemetery.

HOOVER—Lily May Monk Hoover, on December 24, at Oskaloosa, Iowa, aged eighty-five. She was married to Enoch Benjamin Hoover, and lived most of her life near Oskaloosa, Iowa, a member of the Bloomfield Friends Meeting. Surviving are her husband and five sons, Homer, Frank, Freeman, Carl and Richard. Services were held in the College Avenue Friends Church, Lela E. Gordon in charge.

SIMPSON—Walter James Simpson, on November 11, in Azalia, Indiana, aged thirty-four. In an explosion of a fuel oil drum, he was severely burned and died the following day. Surviving are his wife, Nadine Anderson Simpson, and three children. He was a member of the Azalia Church. Services were held in the Azalia Church with Marshall Tolle officiating.

SLAVIK—Winifred Slavick, on December 7, at Palmer Lake, Colorado, aged seventy-one. Born in London, England, she was a graduate of Mount School in York and Birmingham College. She had lived in Palmer Lake twenty-three years and was Clerk of the Friends Meeting there as well as a very loyal member of the church. Of Quaker ancestry, she was active in reconstruction work for Friends in Holland after the first world war. She was known for her interest in literature, music and the fine arts. She was laid to rest in Bear Creek Canyon Cemetery beside her husband, who passed away two years ago.

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As Superintendent of a small Friends Boarding Home in suburban Philadelphia, a woman who understands the problems and needs of older people and is experienced in housekeeping. Write Box EH, The American Friend, 101 South 8th Street, Richmond, Indiana.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, Vermont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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